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tion received by various captains of vessels in American employ, and the zeal in favour of promoting knowledge shewn by many of them, joined to their multiplied visits to distant countries, must soon produce sensible effects in favour of their own characters and that of their country.

P.S. The want of an entire copy of Rich's late account of Babylon, has made it useless to do more than refer to the extracts from it given in this Review for Jan. 7, 1816, which were taken from the Monthly Mag. for Oct. 1815, where they were accompanied with some engravings on wood. That account sufficiently confirms what is said in general on the subject of the arrow-headed characters in the foregoing pages; and shews, that the subject is not new to the oriental scholars of Europe. We shall be thankful to them for their farther researches on this subject; all of which will probably tend to establish the fact, that the arrow-headed character holds a high rank among the *signs* of the ancients, but that what regards their origin may always remain a matter of uncertainty, even though we should arrive at some knowledge of their meaning and applications. If we look at scriptural accounts, we must perceive, that from the time when Nimrod became a mighty hunter, to the time when Babel was built, includes a period when many woods in that neighbourhood must have disappeared; and when men must have multiplied on the principles on which they multiply in our time in new countries. But whether they had so multiplied, as to be able to build any of the several vast fabricks of which each now disputes the honour of being supposed to be the scriptural tower of Babel, is not for us to decide.

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#### CHINESE MAXIMS.

THE following maxims are taken from M. Amyot's "*Memoires sur les Chinois.*" They are objects of curiosity as specimens of the habits of thinking among the Chinese, and particularly as shewing how far their notions, in regard to the sex, differ from those which prevail among us.

The emperour can do every thing for the publick good, but nothing contrary to justice.\*

\* The King can do no wrong. English maxim.

The more the prince sees and hears of men, the less he believes of them.

Princes never think of making their subjects happy, except when they have nothing else to do.

The physician decides from the pulse of the patient, and not from his cries : the statesman should do the same.

The great are too much taken up with themselves to suffer us to love them.

Ill humour is the winter of domestick life.

The more a woman loves her husband, the more she corrects his faults. The more a man loves his wife, the more he increases her waywardness.

A man who loves his wife, never makes a question whether she deserves his love.

A man who loves his children with tenderness, will be cautious of ill treating his wife.

A bad husband is *sometimes* a good father ; a bad wife is *never* a good mother.

A woman is always sure of her husband's heart, while she is sure of her own patience.

A woman who is false to her husband, makes her gallant swear fidelity to her.

A woman can at least live in peace with her husband if he be a tiger, since the female of the tiger subdues that animal to condescension.

We require four things in a woman—that virtue dwell in her heart, that modesty play on her brow, that sweetness flow from her lips, and industry occupy her hands.

The first thoughts of women are the most wise, and their last resolutions the most dangerous.

An adulterous wife, a mother without tenderness.

A man should hear his wife and not believe her.

To cultivate virtue is the science of men, and to renounce science is the virtue of women.

A woman who is not dumb, may always have her revenge.

The snares of women and of fools are the most difficult to avoid.

That woman is best praised the world does not talk about.

Women ask whether a man is sensible ; as men ask, whether a woman is beautiful.

Silence and blushes are the eloquence of the female sex.

Modesty is the courage of the female sex.

A woman is never so eloquent upon chastity as when it affords an opportunity for scandal.

The tongue of women is their sword, and they never let it rust.

Women and fools never forgive.

The wit [l'esprit] of women is quicksilver, and their heart wax.

Why should not women learn to read? Because there are bad books.

A woman never praises without slandering.

That mother is most happy in her girls, who has none but boys.

Ugliness takes away from a young woman all the faults of beautiful women, and gives her virtues and good qualities which they never possess.

A woman who buys her complexion, wants to sell it.

No woman ever hurt her cause by silence.

The most beautiful women cast their eyes down, in order to be looked upon.

All that a woman takes from her foot is added to her tongue.\*

The more beautifully a woman is adorned, the more she loses by not being modest.

Men meet together to converse, women, to be seen.

Nature has made woman subject to man; but nature knows no slaves.

A virgin receives, a widow takes a husband.

The more a widow loves her son, the less amiable he becomes.

The heart of a wise man is locked against vices, but is open to the vicious.

The wise man does good just as he breathes; it is his life.

Decorum is the complexion of virtue and the rouge of vice.

Ceremony is the smoke of friendship.

The pleasure of doing good is the only one that does not exhaust itself by indulgence.

\* It must be familiar to most of our readers, that the Chinese regard a small foot as a great beauty in a lady, and that artificial means are used to prevent the foot from attaining to its natural size.